1: Childs M-S (1924-1940) 1949 FP 13 Mbundu FP 13

perhaps in Ndulu. In Ngendo the Men's Club had taken over the rocks just behind the headman's household for its meeting-place, but the meetings were only occasional and there was no common meal.

The Village Plan

To speak of the plan of an Umbundu village may seem a contradiction in terms, so haphazard seems the relation of houses, gardens, &c., to each other. Some houses are circular, but the majority are more nearly rectangular in shape. There is a palisade of hardwood sticks surrounding all the village except that side of the headman's household which is adjacent to the rocks used for a club-house. The headman had not bothered to keep up his own part of the fence since his only garden was a small tobacco plot fenced in by itself. The village is itself divided up by the palisades which shut off one compound from another, each compound containing the houses of from one to three households. Between the palisades are paths which lead on to the dancing floor and out of the village. In the village of Sekulu Sikilile there were twenty-five households with thirty-two houses in all. Each house (*onjo*) had its own granary (*onila*), and small chicken-coop built on stilts, and of all the houses only six had separate kitchens (*ociwo*). Nearly every household had separate pens for the pigs, goats, and sheep for the night. At one side of the headman's compound there was a common corral for the nine cattle which the villagers owned. Only the headman had a spirit-hut (*etambo*), used also for a storehouse, for entertaining a guest, and for his own bedroom should he sleep apart from his wives. Within the several compounds were small gardens of tobacco and of maize and beans, and just outside the village were two separate tobacco gardens. Just a few paces to the west was a small patch of wheat belonging to a man in the smallest ward. There was one household of two houses quite outside the palisades appropriately belonging to a man named *Kulika* (meaning 'Being-alone'). The water-holes and pounding rocks where meal was ground were between the several units of the village and were used in common. The fields were off to the east at from thirty minutes' to an hour's walk. The two smaller wards of Ciyanda and Kanjengo were so small that they were like two or three compounds by themselves. The former had six households with eight houses, and the latter

1: Child M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

226

Photo. M. W. Ennis

a. Communal fishing party (Talange River, Elende)

252

Photo. R. E. Wil

b. Women grinding meal (Bakunda)

[Facing p. 64]

Z: McCulloch E-4 (1945-51) 1952 FP13 Mbundu FP13

Ovimbundu women braid their hair neatly in strands across their foreheads, and decorate the braids with small blue and white trade beads.[1] 302

MAIN FEATURES OF ECONOMY

AGRICULTURE[2]

Main crops are maize and several kinds of beans. Subsidiary crops include: sorghum, kaffir corn, emmer wheat, manioc, peanuts, squash, sweet potatoes, garden vegetables, a little rice, cotton, sugar-cane and tobacco. Fruit-trees such as the papaya, banana, locust, tangerine, lemon, peach and apple, are increasingly cultivated, and, to some extent, coffee. Upland fields for the principal crops of maize and beans are cultivated during the rainy season, and, to piece out the harvest, river gardens for secondary crops are used in the dry season. 241

The principal corn-gardens

Traditionally men work with their wives in the heavier labour of clearing new fields, but today the demands of contract labour are such that few are able to help.[3] Before the rains begin in early September, women prepare the fields for planting. If a new plot is to be used, it is first cleared with a small hatchet. Tree stumps are left two or three feet high; after the field has been cultivated for a year or two and the tree-stumps have dried and rotted, they are burned off and cleared away. When the rainy season has set in and the ground is thoroughly wet, the main corn-fields are planted. The ground is dug with a hoe and ridged slightly, the ridges following the contour of the land, so that the rain will not wash away the soil, and so that the moisture will be held. Occasionally irrigation is used, small channels being led from hillside streams to the gardens. Maize is dropped by hand on the ridges, and the seeds covered with the foot. Beans and squash are planted with the corn. In January there is usually a break in the rains, and this is the time when the bean crop ripens. (This is a critical period, since if the dry spell lasts too long the corn crop is blighted, but if it is too short the beans will not ripen.) The vines are pulled up and put in the field hut to dry. Later the beans are beaten out of the pods and stored. 241 [462] [312]

In each field there is a grass hut, which is used as a shelter from showers, as a place for drying beans or corn, and as living quarters when the corn is sprouting. (When a woman decides that it would be more convenient to live by her field, which requires constant guarding against birds, she may live in her field hut with her children for several weeks.) 241 343

As the dry season commences, the corn crop ripens. When it is ripe, it is plucked, dried and shelled, and stored in the *ostilo*, a granary on posts, for future use. One *ostilo* is used for each household. When required, the corn is hulled and pounded into the meal which forms the staple food.[4] [251] [252]

(1) Hambly pp.129-32, and illustrations; Childs, personal communication.
(2) Cashman, 1944, pp.72-8; Hambly, (2) 1934, pp.146-8, and Childs, personal communication. (3) Childs, personal communication.
(4) For a good description of the preparation of corn-meal, see Cashman, pp.77-8.

233 The cattle herd obtains most of its food by grazing, but in the dry season the grass withers. Childs states[1] that "Herding has been a [109] function of the sister's son, and even now there is a reluctance on the part of the boys to herd for their fathers."

235 462 [344] Chickens are owned and looked after by both men and women, but other animals only by men. Boys may have small stock of their own, and a boy's economic independence most frequently begins with his owning a chicken.

231 Hambly states that goats are more common than any other animal, and that every family has one or more. These animals are not fed or watered, but are allowed to wander to find their own sustenance. Goats are not milked. Young males are castrated. The goat is frequently used in sacrifices. Sheep also are allowed to find their own food; the males are not castrated. Pigs are cared for comparatively carefully, receiving water and a daily supply of sweet potatoes and their leaves, together with some corn. Male pigs are castrated.[2]

APICULTURE[3]

[439] Beeswax was an important item of trade in the caravan days, and is still sold to Portuguese traders' stores, where it is massed into large rectangular cakes for export. Honey is eaten alone or with manioc, and [345] a fermented beer called ochese is made by adding honey to corn-beer. [27] Fibre strainers are used for cleaning the wax, and large shallow baskets [255] are employed for drying the honey in the sun.

Large cylindrical hives, which are private property, are placed high in the trees. These are made by removing a cylinder of bark and lashing the halves together with strands of bark, forming a hive which has a diameter of one foot.

In Ilondo honey is removed from the hives during the months of August and December. One man ascends the tree in order to lower the hive with a long rope of bark or plaited fibre, while beneath the tree men are prepared to take the hive, which is opened over a smoky fire.

ARTS AND CRAFTS

326 982 Smithing. The profession of blacksmith or ocivimbi is an important one, and, like hunting and divining, is sacred and is entered with special ritual. Often, but not always, these three professions are passed on by inheritance. For smithing two years' apprenticeship to a member of the profession is necessary, and is usually entered upon at the age of eighteen. At the end of this period the master examines his pupil, and makes tools for him, especially the heavy hammer or ocipundo which is regarded as symbolic of his craft. For the inauguration ceremony the boy provides four chickens (2 male, 2 female), a dog, and a goat; the blood of these animals is sprinkled on his tools, and their flesh is eaten at a feast [55] attended by the villagers. Throughout the procedure the boy remains standing on the small anvil. Finally he is asked to choose his professional name; he then steps down from the anvil a qualified blacksmith.

(1) Childs, 1949, p.109. (2) Hambly, op.cit., p.154.
(3) Hambly, (4) 1934.

3. Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

824 Okulululaka. This tree has leaves which are used in treating a skin disease.
815 Uwandenpulaw. This small tree, only three feet in height, gives straight twigs which are used in making arrow shafts.

FOOD SUPPLY

COLLECTING AND HUNTING

222 462 Collecting of natural products which serve as food substances is chiefly in the hands of women and children, though an exception has to be made in the instance of honey, which is gathered by men and boys.

Boys diligently search for nests, noting their location so as to be able to visit them again when the fledglings are large enough to serve as food. Large numbers of women and children may be seen 252 222 gathering caterpillars in gourds. The insides of the caterpillars are squeezed into boiling water to make soup.

When a cloud of locusts appears, as in 1925, the creatures are gathered. They are sometimes fried, or they may be boiled in water, dried, and preserved with salt in earthenware pots.

A number of miscellaneous items of the food supply were mentioned in connection with names of trees whose fruits are gathered.

223 [411] Boys engaged in food-gathering usually carry small bows and blunt wooden arrows (ocilavi). One type of bird arrow is fixed to the bowstring. The forward end of the arrow is split so that it may contain small stones that are ejected when the string is released. From the wild fig tree mucilage is obtained and this is boiled until it forms a thick paste which is smeared on the boughs of trees. [231] Some of the small birds captured in this way are eaten, others are kept in wicker cages made by children.

343 171 In all parts of Angola large cylindrical beehives may be seen fixed high in the trees (Plate XC, Fig. 2). Two types of hive have been noted in particular. In the Elende district a hive is made by opposing two half cylinders of wood each about three feet long, so forming a hive which has a diameter of one foot. The ends are covered, with the exception of a small round hole. The whole structure is bound round with grass which is kept in position by lashings of bark. In the neighborhood of Cassanga a difference in the structure of the hives was noticed. This type of hive is made from a cylinder of strong reddish bark, the edges of which are fastened together with stout wooden pegs. The dimensions are the same as for the hive used in Elende, but the hive of bark is uncovered.

231 In the Elende district honey of wild bees is removed from the hives in the months of August and December. One man ascends

[see pp. 138-140, category 116]

226 962 spear eight feet long, the end of which consisted of ten sharp prongs of palm stem (Plate LXXIII, Fig. 1).

[171] Near Cangamba in eastern Angola, fishing in the Kwando River occupied numerous men and women of the mixed tribes in the district, namely, Vachokue, Luchazi, and Babunda. Men paddled into midstream in small bark canoes from which fishing operations were directed. The fishermen carried small conical string nets, which were attached to stakes in such a way that the openings of the nets faced upstream. Vachokue women, working in pairs, dragged baskets against the current (Plate LXXXV, Figs. 1, 2).

AGRICULTURE AND COOKING

343 243 *Osila* is the Umbundu word for the granary which stands on wooden supports (Plate XLIV, Fig. 1); this *osila* is for the restricted family, and there is one *osila* for every house. The Ovimbundu store their corn in bulk, but in the Esele country I noted that the cobs themselves were carefully packed. Each Ocimbundu girl cultivates a small patch of ground, the produce of which she is at liberty to sell in order to buy brass ornaments, beads, and palm oil. [432]

241 In addition to maize, barley, oats, and wheat, with here and there a little rye, are occasionally grown. There are three colors of beans, red, white, and black. There is no attempt to keep the varieties separate, so they cross-fertilize freely. The Ovimbundu try to cultivate a surplus of beans and maize which they use to pay their taxes to the Portuguese, likewise to sell at the stores of traders. [651] [438]

252 512 Corn is pounded on the rock which has been used for generations after it has been consecrated by sprinkling the blood of a chicken. Pounding begins as early as five o'clock in the morning, before sunrise, and from that time to sunset the pounding-rock is in use. The rock is evidently regarded as a meeting place for social intercourse; it is undoubtedly the center of village gossip so far as the women are concerned (Plate XXXVI, Fig. 2). [521]

As corn alone is considered a poor food, it is sprinkled on boiling water to which beans are added. Cooking goes on from early morning to sunset over a slow fire. Children sometimes receive as their evening meal a thick plastic cake of mushed corn to which green leaves of a squash are added.

252 There are five kinds of manioc resembling one another in general appearance, but the Ovimbundu distinguish the plants, and reserve for each what they consider to be appropriate preparation. The method varies for sweet and bitter varieties of manioc.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

Olungunga is not a sweet manioc, so is not eaten raw. The roots are placed to soak in a stream for three or four days before they are roasted on a fire, after which they may be eaten with impunity. As an alternative the roots may be dried in the sun; they are then pounded into meal which is scattered into boiling water so that a mush is formed. The Umbundu name for this preparation is *iputo viatombo*, meaning "mush of manioc." The leaves of *olungunga* are not soaked in water; on the contrary, they may be cooked as soon as they are gathered, but they must not be eaten when warm. There is no danger in eating them after they have been boiled and have been allowed to become cold. The leaves are served with salt or fat. 252 [263]

All the manioc, with the exception of *olungunga*, is sweet. *Kandosa* has roots which may be eaten uncooked, but both leaves and roots are sometimes cooked in water. Other varieties of manioc known as *otota*, *olombo*, and *esola* are eaten in the same way as *kandosa*. Manioc is in use all the year, but the greatest quantity is consumed in November and December, a period when the growing corn is not ripe and the storage supplies have dwindled. [221]

Sweet potatoes are plentiful all the year with the exception of the months of November and December. They are placed in the pot, without removal of the skin, and boiled for a period of twenty or thirty minutes. They are taken out, peeled, and eaten. European potatoes are sometimes peeled and made into a mush. The variety of garden produce naturally depends on proximity to a trading post, a mission, or some other European settlement. [177]

In propagating manioc a stem is cut off from the parent plant which is about three feet high; but probably two or three years pass before the tubers are considered large enough for use. Sweet potatoes are planted in January, but there is very little of this food available in February and March. Toward the end of March or early in April a few potatoes may be ready for consumption. 244 [221]

Peanuts (*Arachis hypogaea*, Leguminosae) are planted in October by women who prepare patches of ground which are drilled with holes one inch deep and eight inches apart. One nut is placed in each hole after the shell has been removed. Above the ground small leaves appear. After the flower-stalk withers it has the peculiarity of elongating and bending down. In this way the young pod is forced underground, and the seeds mature a little way below the surface.

Some natives employ irrigation by leading small channels of water from a hillside stream to a garden containing maize and 312

312 bananas, but one could not say that irrigation is generally practised, even when circumstances permit.

245 The papaya and the banana are increasingly cultivated, but they are by no means generally distributed. Here and there I [249] have seen a little sugar-cane cultivated by natives for their own [244] use. Near the main railway natives may be seen selling their products, which include cabbages and tomatoes. Some natives are today planting the guava tree which yields sweet palatable fruits. The fruits *olosia* are collected from the *usia* tree. When ripe, the fruit is yellow, round, and about two inches in diameter. These fruits are gathered in September, and the kernels, which are about the size of walnuts, are eaten uncooked. No fruits are collected for storage. *Olombula* fruits ripen in October, when they are eaten raw.

264 Each wife sends the food which she has cooked in her own kitchen to the *onjango* ("council house"). After carrying the food to this house of assembly, where the men meet each evening, the women return to their houses to eat alone, or with the young children.

343 When there is a plurality of wives each has her own house and 252 kitchen. Ngonga states that separate kitchens built outside the [975] living houses are becoming more rare. The poor have their kitchens in the living room because they cannot provide separate structures for living and cooking.

264 The first meal is taken between five and six o'clock in the morning, 262 the most usual food being meal sprinkled on boiling water to form 252 a paste which is eaten with sweet potatoes. A mush of beans is eaten at night; generally there is no meal at midday. Three pounds of cooked beans are eaten by a person for one meal. Over the cooking pots leaves are placed to keep in the steam, especially when the pot contains sweet potatoes. I have made a meal from the sticky, gluey paste which results from sprinkling meal on boiling water. The chief objection to this food is the unpleasant quantity of grit in the meal, owing to the fact that it is pounded on the rocks. Manioc and sugar-cane are chewed at irregular intervals of the day.

262 The amount of meat consumed by the Ovimbundu is small in comparison with the quantity of vegetable food used. This adoption of diet of a particular kind is largely a matter of habit, and there is no good reason why meat should not form a larger proportion of the food supply. The Ovimbundu do not kill their cattle for food though they will eat the meat of oxen which have died from natural causes.

3 Hambly F-8 (1929-1932) 1934 FP13 Mbundu FP13

The cow's tail is used
237 as a sheath for covering the iron shafts of assagais, and it is sometimes made into a switch which the rain-maker uses during his performances.

233 Bulls are castrated when two years old. The wound is rubbed
[232] with ashes, salt, soot, and palm oil. Bullocks are used for riding, also
[492] for pull-carts introduced by the Boers. The herd obtains most of its food by grazing. In the dry season grass withers, with the result that the animals become thin and stall-feeding is necessary. In former days cattle-raiding was a practice of the Ovimbundu, who
233 robbed the Vacilenge. It is certain that the Ovimbundu did not own
174 cattle when they entered Angola. If the general tradition is correct the Ovimbundu came into Angola from a northeasterly direction, from the borders of the Belgian Congo as it is called today; this is not a cattle-raising region.

The Ovimbundu of Elende have a joke against the people of Bailundu, because the latter on first seeing a cow offered the animal some food on a wooden platter. This story suggests that the Bailundu people, who are of the Ovimbundu confederacy, did not know the animal and its habits as early as did the Ovimbundu themselves.

233 Although the Ovimbundu do not usually kill their cattle they may do so in the months of June and July, because at this time pasture is withered and food is scarce. Animals which are diseased, aged, or injured, are killed and eaten.

231 The native pig is distinguishable from European breeds by its long thin snout and slender development. This breed is said by the Director of Animal Husbandry, Humpata, to be the Keltic breed (Plate LV). There is, he says, no evidence to prove that the
[176] Ovimbundu have at any time domesticated pigs from the wild hogs which are to be found in Angola. There is no family which does not own a pig, and on the whole the pig fares much better than the sheep or the goat. The pig receives water and a daily ration of food, which is usually sweet potatoes and their leaves, together with some
232 corn. Male pigs are castrated at any time between the ages of six
[963] months and one year by an operator who is a paid specialist. The fee for castrating a bull is four yards of cloth, but a small gift is considered sufficient reward for performing the operation on a pig.
[282] If a pig is thin, the leather is said to be of good quality and therefore
252 suitable for making sheaths for knives. Usually the flesh of the pig is eaten shortly after the animal has been killed, but the meat of the bullock, on the contrary, is sometimes dried over a fire and preserved. But this is not a general practice as the animals are too valuable to be slaughtered.

235 guese for a long period. The chicken is highly esteemed as a sacrificial
(244) animal, but it could not be said that the flesh is in common use. This failure to develop and utilize to the full, again raises the point of social custom and economic habit. Chickens are cared for, as may be seen in the way they are cooped at night. Sometimes a hen may be seen sitting on her clutch of eggs in a dark corner of a hut, unmolested by people and dogs; yet it is certain that there is no concentration on the rearing of poultry.

Eggs are laid, and chickens are hatched throughout the year except in the months of November and December when corn supplies [262] are at their lowest ebb. Eggs are boiled, or fried on a fragment of [264] pottery, but they are not sucked.

231 The domestic cat is not raised by the Ovimbundu. Wild cats are common, but there is no evidence of their domestication. Small birds and monkeys are sometimes kept as pets.

TRADE AND TRANSPORT

938 Caravan trade, which was at one time an important factor of tribal life, is now confined to short journeys for transporting corn, beans, and beeswax to traders' stores. But in spite of present-day 939 decline of transportation the memory of more prosperous times still exists.

Names of distant places survive in the Umbundu language; thus Tanganyika is called Nakandundu, while the name for far eastern Angola is Muacimbundu, the name of a one-time important chief. The Umbundu language is understood in all parts of Angola, far away from typical Umbundu centers of culture.

484 In the old days there were professional leaders of caravans, and a
783 ceremony was conducted before starting. The medicine-man and the
778 village chief were the principal performers in a rite which consisted
787 of bringing from its box the head of a former chief, sewn in cowhide. An animal was sacrificed so that the blood could be used for sprinkling on the chief's head, and on some occasions of this kind the head was sewn up in a new piece of cowhide. Direct appeal was made to the preserved head by the reigning chief, who asked for good fortune on the journey.

The medicine-man who accompanied a caravan carried with him a female wooden figure decorated with feathers (Plate XXI, Fig. 5). When a branching of the paths gave rise to doubts concerning the correct way the wooden figure was consulted by the medicine-man.

3: Hambly E-S (1929-1930) 1934 FP13 Mbundu FP13

412 fatigue is avoided by the method of holding and swinging so that the work of crushing is done by the weight of the implement.

412 262 Two less usual methods of pulverizing grain are by use of a long pestle, which is worked up and down in a heavy wooden mortar as shown by Plate LXXXIV, Fig. 1, in which Vachokue women are so employed, and the crushing of grain with a cylindrical stone which is rolled on a flat slab. This latter method I judge to be very old, for on a pre-Umbundu site encircled by stone walls I have seen flat slabs of stone and cylindrical rollers. Some of the flat slabs were worn extremely thin in the middle and a few were perforated by the friction.

It is noteworthy that there are rocks especially reserved for the pounding of grain with the wooden mallet. Such rocks are to be found close to every village, and the dedication of a new rock for this purpose requires the killing of a chicken whose blood is sprinkled on the rock.

252. [512] Work of this kind is begun before daybreak. From that time to sunset the pounding of the wooden mallets, accompanied by the singsong of the women, marks the progress of the day's work. At intervals the pounded grain is sifted through the hands and spread out on a basket-work tray, which is shaken to separate the fine meal. The unbroken and partly broken grain is replaced on the rock for further pounding. A small brush of grass is used for bringing together the grain which is dispersed by the blows.

412 171 [862] The sole implement used in agriculture, which is entirely in the hands of women, is the hoe. Of this implement there are several variations according to locality. The Ovimbundu and others of Ngalangi employ the form illustrated in Plate XIII, Fig. 10. The long handles measuring 85 cm no doubt reduce fatigue by minimizing bending. Both hands are used, and, furthermore, the increased length of the handles must give a greater leverage. The smaller hoe used by Ovimbundu women of Elende has short handles only 51 cm (Plate XIII, Fig. 9), while that from the Esele country is distinguished by a broader blade and still shorter handles only 36 cm in length.

412 Included in the outfit of every Umbundu home is the heavy wooden floor beater. This implement, which is fashioned from a single piece of wood, consists of a narrow handle, round in cross section, and a flat portion for beating the moist, newly made, mud floor of the hut. The total length is about 83 cm.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

338 feet. A trench about eighteen inches deep is dug for the poles (akoso), which form the framework. The wattle work is tied to the uprights with strong strips of red bark before the plastering is begun.
341 The old type of Umbundu house was round, but most of the houses
171 now show a transition to square or rectangular forms (Plate XLIV, Fig. 2).

[534] Exterior wall-painting is found only in the northern districts of Angola (Plate LXXXIX, Fig. 2). Between Saurimo and Malange in the north, rectangular, painted houses are frequently seen. Wall-painting is a cultural trait from the Congo region where that form of decoration is common.

796 The method of forming a village site and the right of the chief to
621 allot land have been described. The house of the chief is the first to be erected. There is drinking of beer to celebrate the completion of the village, and the pots of beer have to be stirred with the claws of chickens; these have been killed to provide blood for sprinkling the walls of the new houses. Village chiefs go through the process of stirring and drinking. The medicine-man drinks first, then he offers the cup to the chief.

344 The communal house is built by the united efforts of all men of
476 the village. Ngonga says, "The king never helps with any of the
[485] building, but he talks very much." The guest house is also built
644 by communal labor. The king of the ombala of Ngalangi told me that a king always uses the house of his predecessor, which must not be pulled down. No repairs are permitted and the house is used until it is absolutely untenable.

359 The interior of a commoner's house has three hearth stones in the
342 middle of the floor, which is of hard mud beaten down with a heavy wooden implement called ocikandalo. The ceremonial placing of the stones has been described in discussing marriage. There is no chimney, consequently the walls and roof are blackened with smoke. The junction of roof and walls provides pockets for the reception of small articles. On the floor near the walls may be several large beer pots. The dark smoky interior is almost intolerable. The sleeping
352 room is sometimes separated from the living room by matting. The bed is made from a cross-work of sticks supported on four Y-shaped posts, one at each corner. On the bed are coarse sleeping mats and possibly a modern blanket.

356 The miscellaneous contents of the hut are gourds, dippers, cooking
252 pots of several sizes, pounders, and baskets. In many of the huts I found cooking going on in the general room, but frequently a sepa-

S: Hambly E-5 (1929-1930) 1934 FP13 Mbunda FP13

rate hut is provided as a kitchen. In some dark corner of the hut there is likely to be a sitting hen or a bitch with pups. Goats and pigs intrude from time to time. Lean dogs scavenge round the doorway. Naked little children whitened with dust play on the floor. A woman crouches over the cooking pot stirring the glutinous mass of corn meal. About sunset men are gathering in the council house to which their meals are sent.

They push forward the logs into the fire, throw their blankets around them and chatter until the women and children arrive with the evening meal. In the vicinity of the village, boys are wandering about with blunt wooden arrows fitted to their bowstrings, to be ready for the homeward flight of birds. Other boys are driving cattle to the kraal.

As darkness falls the long tubular drums are brought out. These are held between the legs and played in compound rhythm (Plate XXVII, Fig. 1). A shuffling dance begins, slowly at first, then with increasing vigor, to be continued far into the night.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

[p. 390]

1

2

OCCUPATIONS OF OVIMBUNDU, BLENDE

Fig. 1. Male cotton spinner. Fig. 2. Woman pounding maize

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

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1

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2

TYPES OF VACHOKUE, MONA KUIMBUNDU, NORTHEAST ANGOLA

Fig. 1. Woman pounding maize. Fig. 2. Dwelling

[P.438]